



THE LIBERATOR.

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OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN, ALL MANKIND.

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THE LIBERATOR.

It is reasonable, is it just, that a poor infant who has done no injury to any one, should be subjected, and he and his posterity forever, to the arbitrary will and tyranny of another, and moreover to the condition of a brute, because by mere accident, and by no fault or will of his own, he was born of a person who had been previously in the condition of a slave?

AFRICAN COLONIZATION.

To the Editor of the Liberator.
Sir—I have attentively perused and investigated the interrogatories you have propounded, relating to the arguments advanced in my last, and conceive the sentiments they embody to be susceptible of refutation; but as they are numerous and too specious to admit of a superficial examination, I shall defer replying to the greater part of them till future numbers.

In the first place, you question whether the Colonization Society will have at command, pecuniary resources adequate to the accomplishment of its grand object? Let us ascertain what this object is. In the second article of its Constitution, it is declared that 'the object to which its attention is to be exclusively directed, is to promote and execute a plan for colonizing (with their own consent) the free people of color residing in our country, in Africa or such other place as Congress shall deem most expedient. And the Society shall act, to effect this object, in co-operation with the General Government, and such of the States as may adopt regulations on the subject.' From this it appears that the object of the Society is exclusively to remove, in co-operation with the general and state governments, the free people of color (by their own consent) to Africa. Permit me, sir, to submit the following numerical calculations, by which, I trust, the feasibility of this object will be made obvious.

There are, at present, about 300,000 free negroes in the United States; their annual increase is estimated at 7,500. The transportation of the present number, estimating the expense at \$30 dollars per head, would require the sum of \$9,000,000. Thirteen years hence, when the number will be 400,000, the sum requisite for their removal, at the same rate, will be 12 millions. Our national revenue, last year, was 27 millions; and the annual expenditure of government, independent of the national debt, is 15 millions. If, therefore, we remain taxed as we are at present, one year after the payment of the debt, the adequate sum will be raised. Four years' proceeds of the public lands would be sufficient. Stephen Girard himself could have done it.

The above estimate of expense is, however, too great; the actual amount per head is now reduced to \$20, at which rate the transportation of the present number would require 6 millions. Thirteen years hence, when the number is augmented to 400,000, the sum necessary for their complete removal will be 8 millions. It is highly probable that competitions and frequent intercourse between the United States and the colony will, hereafter, reduce the expense of shipment per head to \$15, at which price the whole amount requisite to remove the present number will be \$4,500,000; and thirteen years hence, when the number is 400,000, the amount necessary will be 6 millions. Say the national debt will be paid in six years, at which time, calculating at the present ratio of increase, the number of free negroes in our country will be 350,000. The removal of this number, at \$30 per head, will cost \$10,500,000. If we remain taxed as at present one year after the extinguishment of the national debt, there will be, beside the necessary expenses of the government, superfluous money in the national treasury sufficient to give every free African in our country a happy home in the land of his fathers, and a residue of \$1,500,000 besides. At \$20 per head, the actual sum now required, the whole amount necessary will be 7 millions; leaving under one year's continuance of the present taxes, a surplus, after the necessary expenses of government, of 5 millions. At 15 per head, which will doubtless be the sum, the whole amount will be \$5,250,000; leaving a surplus, after the necessary disbursement of the government, of \$675,000. It is estimated that the sum annually saved in the State of New-York, by the reduction in the sale of ardent spirits, would transport more than the whole annual increase of our free colored population to Africa. Within forty years, an infernal traffic has torn from that benighted continent more than 1,500,000 slaves; and cannot benevolence and justice restore an equal number in the same time?

In view of the foregoing calculations, I now more than ever confidently believe in the ability of the Colonization Society to compass the object it proposes. This object is the colonization of our free colored population; and this is the only specific object it proposes. In reference to the slaves, we may quote the language of an able advocate of Colonization, who says, that 'with them, the Society has no concern whatever, except to transport to Africa such as shall be liberated by their owners for that purpose.' Though, as an institution, it does not recognize in its constitution the removal of our whole colored population, as its object, yet this is the ultimate end to which its efforts will inevitably tend, and this is the most ostensible object contemplated by its friends and advocates. This may, therefore, be considered as being rather tacitly than directly the object of the Society. But allowing the removal of the slaves to be included in the object of the Society, it can readily be made to appear, that even this extensive design is not impracticable. There are, at present, about two millions of slaves in the United States; these, added to the number of free negroes, constitute an aggregate of 2,300,000. The sum requisite for the removal of this number, at 15 per head, is \$34,500,000. This is a stupendous sum; but when compared with the magnitude and importance of the object, it is insignificant and contemptible; and that enterprising and determined philanthropy which shrinks not at obstacles, but with firm resolve pursues its high purposes, can raise it—will raise it, and push forward the success of the cause, until its glorious objects are successfully achieved. If the present revenue of the United States is not diminished by a reduction of commercial duties, three years will afford a sum large enough to defray all the expenses of government, with an overplus sufficient to convey every negro now in the United States to the land of his fathers. Twelve years' proceeds of the public lands will more than do it. We once raised, in a comparatively weak state, \$100,000,000 for the support of a war, in about a year and a half. This sum is more than double the amount necessary to remove our whole colored population. Surely our resources are not less competent now. Xerxes, the Great, transported to an immense distance the enormous host of five millions; and cannot our nation, prompted by powerful impulses of benevolence, and with such efficient resources at command, remove to Africa a number not half so large? It is calculated that a loss

of \$100,000,000 is annually sustained in our land by the consumption of spirituous liquors. This sum is more than twice as large as the amount required to transport to Africa all our colored population. If intemperance can raise its annual millions, cannot Americans, in order to rescue our nation from a hapless fate—a destiny big with calamitous realities—a destiny portended by fearful and alarming omens, and which seems fast pending; and in order to break the shackles and unloose the manacles of groaning millions, and erect a free and republican empire where various cruelty has long reigned in the blood and innocence, and unfurl the banner of freedom over the summits of a long benighted continent, who its hardy sons, raised from depression, come forth and rally around it with the enthusiasm of freedom? If vice can annually expend its millions in prodigality, cannot philanthropy—public, national philanthropy, urged by these interesting motives—in pursuit of such glorious objects—accomplish a design so overwhelmingly interesting?

Thus have I shown that the general government is capable of removing with ease, our whole negro population. Add to this the aid to be derived from individual benevolence, from the treasury of the Society, and from the appropriations of individual states, and there appears to be almost a superfluity of resources. The Society has 41 subscriptions of \$1000 each, and one of \$10,000 to be paid in annual instalments, besides numerous others of a less amount. The state of Maryland has appropriated \$200,000 to its object, and the bill which passed the Virginia House of Delegates, appropriating \$35,000 the present year, and \$90,000 the next, though it has failed in the senate, will, doubtless, if vigorously sustained by the friends of colonization, finally succeed.

The consideration of your question, inquiring how we know the general government will impart the necessary aid to the object of the Colonization Society, together with the others you have offered, I must necessarily postpone until some future number. Meanwhile I close the present communication, by saying that in contemplating, prospectively, the operations and results of this Society, methinks I see Africa rising from the slumber of ages, in all the dignity and grandeur of a civilized, enlightened and free people; for the lyre of the holy seer, long since attuned with the song of her glory, has sung that Ethiopia shall stretch forth her hands unto God.

HINTS FOR PEOPLE OF COLOR.

To the Editor of the Liberator.

There is a spirit in man, which, with proper cultivation, will rise superior to circumstance. 'Knowledge is power,' mighty to resist and baffle prejudice, capable of raising its possessor above the weak contempt and injurious pride of those, on whom, in the dignity of his power, he looks down as inferiors. The man, who can make the elements subservient to his will, and science and skill to his wants, need, in New-England, call no man master. There are, it is true, and must continue to be, skins of different colors, rich and poor, high and low; yet there are none so abject, that they cannot do something to improve their condition. The poor laborer, and especially the colored one, has much to contend with; but 'labor conquers all things,' should be his motto. He should press upward and onward, like the bird of the mountain.

I fear, sir, that this part of our community is too apt to despond, and think that the gods of honor are shut, and that the withering influence of prejudice must blight every exertion. They seem to need some one to assure them that enlightened, long continued enterprise will in some way or other succeed.

Our colored population can and ought to support merchants, masters and mechanics of their own. They ought to co-operate like a band of brothers, and depend upon themselves to raise their own character. They are, at present, behind the rest of the community in science, and consequently inferior in the means of acquiring wealth, and in the power to command capital. Let them obtain knowledge, and use it successfully, and they will not need to ask respectability from others.

An individual may acquire a science, or learn a trade by himself; but these things will be best done in places established for the purpose. The results of application and experience are there communicated from one to another; and a spirit of honorable emulation may be expected to facilitate the purposes for which learners have assembled. The free colored people, scattered through the United States, are every where under very unfavorable circumstances for the acquisition of the knowledge for which they suffer. The whites, in every place, have their prejudices and their antipathies; and so long as they exist, unless the people of color take business into their own hands, they must be excluded from work shops, counting rooms and ships' cabins. It is high time, that they should perceive, increase and use their power. They can buy, and sell, and get gain, with the world at large, and strengthen and support each other.

But they need academies, workshops, farm schools and lyceums, where they may assemble and be

tought together. Let these be once established on an economical plan, and no youth of good capacity, who is at liberty, need grow up in ignorance. The young may then aspire to any employment; they may hope to become masters of their own vessels, intelligent and successful mechanics, agriculturalists or merchants. If, then, ignorance be one of the strong cords, which bind them, and if they have the power to cut it; or if there be any force in the preceding remarks, the writer would suggest to his colored countrymen the necessity of establishing institutions, where their sons, under the influence of generous emulation and fellow feeling, may qualify themselves for better stations, more lucrative employments and greater respectability, than has hitherto fallen to their lot.

AQUILA.

For the Liberator.

SHAMEFUL INCONSISTENCY.

Sir—Being actuated by a different spirit from that which generally pervades the bosoms of the whites, and friendly to the cause you so honorably espouse, I cannot refrain from expressing my abhorrence of all projects which may tend to the injury of my brethren, who, for the want of that liberty which by nature belongs to them, are degraded to a level with the brute creation.

There are now in operation, two very impolitic schemes; the nature of the first is, for the purpose of alleviating the wants, and petitioning Congress to appropriate a tract of land as an asylum for those of the distressed Poles, who may deem this country as their only safe refuge. The second is, for the purpose of destroying the felicity, and petitioning Congress to lend its powerful aid in the expulsion of the people of color, natives of this soil, to the burning shores of Africa. If the republicanism, of which we so loudly boast, were thrown into the balances of truth and justice, and judged impartially by public opinion, it would be found greatly wanting. It seems that every avenue is shut against the people of color, while even foreign felons find this country ready to receive them. Is it not despotism to sink into insignificance a part of our countrymen, owing to their being of a darker hue than ourselves? Certainly it is; in my opinion, any country that encourages oppression to such an extent as ours, is a tyrannical one. Although we are not governed by a monarch; yet there is presiding over us a despotic spirit, which, sooner or later, must fall by the decision of the judge of the universe.

I would ask one question concerning these two mistaken and uncharitable acts; that is, whether the descendants of those who have fought, bled and died, for the independence of this country, when she was about being crushed by a foreign power, should not be first provided for? If so, our attention must be directed to a different object than that of lessening their reputation, or sending them into exile. We must aim at universal emancipation; from that rock, may the pure and refreshing streams of liberty spread swiftly over this land of prejudice! It is then, and not till then, shall we be consistent in inviting our foreign brethren to partake of the freedom of America.

Mr. Editor, the public vessel which you steer, is of great magnitude and importance. Tempestuous is the ocean on which you navigate. Dangerous are the rocks and quicksands to which you are exposed. And the public horizon seems blackened with impending storms. 'But you fear not.' Animated by the power of a just God, you have resolved to venture on another year's cruise; and may the gales of 1832 be more favorable than those of 1831!

TEMPLETON.

For the Liberator.

A SHORT APPEAL.

MR. EDITOR—At length the deceptive veil which has so long enshrouded the real object of the Colonization Society has been thrown aside, and the broad banner of oppression, with the words 'AFRICAN COLONIZATION' inscribed in letters of blood thereon, has been unfurled. The united and overwhelming voice of the free people of color throughout the country, against their scheme, has driven them to desperation, and they have now seized hold of the present excited state of the public mind, (on account of the late occurrences in Virginia) to arouse the prejudices, and to call into action the worst passions of our white fellow citizens against us. They are now calling upon the American people, (with that canting duplicity which at all times distinguishes them,) in the name of humanity and justice, to aid them in their inhuman and unhallowed measures for driving from his country—his altar—and his home—every man whose complexion is not as fair as their own, but who is as free and has the same right to remain in this country as themselves. But will the American people for a moment listen to their cruel propositions? Will our government assist them in an act of such high handed oppression as this? Forbid it, ye patriots and heroes of the American revolution! ye sons of the signers of that sacred instrument, the Declaration of Independence! Forbid it, patriotism! forbid it, consistency! It now behooves every true American—every true philanthropist—and every lover of

his country's honor and welfare, to step forward and by their united exertions prevent the accomplishment of a design which is only calculated to add blackness to the clouds of vengeance which already hang with threatening aspect over the southern horizon of our country.

BRUTUS.

Philadelphia, 1832.

From the Vermont Chronicle.

ABOLITION OF SLAVERY IN MEXICO.

We have been engaged in conversation, for several hours, with a gentleman of liberal education and religious principle, a native of this state, afterwards, for five years, a slaveholder in Mississippi, and now a resident at Metamoras, in Mexico. He has resided in that republic for about ten years, and is personally acquainted in most of the Mexican states. Our conversation turned principally on the abolition of slavery in that country. The fact that slavery was abolished at the time of their declaration of independence was announced in the newspapers; but we have never seen any such minute account of the circumstances, mode, and result of the transaction as rendered the information of much value. Believing that the subject would interest our readers, and even hoping that it might excite inquiry, and eventually throw some light upon the path which our countrymen must pursue to escape from the evil of slavery, we have obtained the consent of our informant to lay the substance of our conversation before the public.

In some of the southern provinces, Africans had been introduced, purchased and held, as in the West Indies and United States. In the northern provinces, the slaves were, at least generally, of Indian extraction. They were surrounded, too, by a state of society less enlightened and less virtuous than that of our slaveholders. Civil government was less understood, and less effectually administered.

Immediately upon the declaration of independence, a law was passed by the general government, for the entire abolition of slavery throughout the Mexican Republic. Each of the provinces, now states, arranged the details of the process of emancipation for itself; but the principles, and in all important respects, the details, were every where the same, and substantially these.

The master at once opened an account with each of his servants, like the following:—

LOTT CARY TO ———, Dr.	
Jan. 1, 1810.	To cash paid for yourself, \$600
	Do. for Mary, your wife, 400
	Do. for John, your son, 200
22.	To calico for Mary, 2
Feb. 1.	To cash for schooling your children, 5
20.	To lost 5 days, 1
March 29.	To beef, 3
	<hr/> \$1,211
CR.	
April 1, 1810.	By 3 months' labor, at \$6 per month, \$18
	Do. of Mary, at \$4, 12
	Do. of John, at \$2, 6
	<hr/> \$36

Here the original debt is supposed to have been \$1211, and the balance due to the master at the end of three months, is \$1175. At this rate, the whole debt will be paid, and the whole family redeemed, in twelve years. The actual result was that the great body of those who had been slaves were out of debt in a shorter time.

Till the debt is paid, the servant is required by law to continue on the hacienda [plantation] and labor as formerly. While thus employed, he is entitled to his rations, which are a little less than half a bushel of Indian corn per week. If he wishes for more or other food, it is furnished by the master and charged in his account. The same of all the other necessities and comforts of life. Lest the master should take advantage of the improvidence of the servant, to keep him always in debt, it is enacted that the charges for supplies for a specified time shall never exceed half the amount of the wages of the family for that time, and any charge above that amount is absolutely void in law.

The master has no power to punish his servant in any manner whatever. The duties of the servant are fixed by law, as definitely as the nature of the case admits, and magistrates are appointed in every neighborhood, for the express purpose of enforcing them. If the servant is in any way worthy of punishment, the master complains to the magistrate, who investigates the matter, and takes the necessary measures to insure good conduct. And on the other hand, if the master neglects his duty, the servant has the same means of enforcing its performance.

Among the other duties of the master, he is required to furnish those on his plantation with suitable means of literary, moral and religious instruction; and so generally do the servants avail themselves of this privilege, that nearly all the rising generation will be tolerably versed in reading, writing and arithmetic.

If any servant, whose debts are unpaid, wishes to leave the hacienda to which he belongs, he may demand of the master a written statement of his account; and if he can persuade any person to advance the sum due, the master is obliged to receive it, and the servant is transferred to him who advanced the money. Similar transfers take place for the accommodation of the master, but never without the consent of the servant. When his debts are paid, the servant may leave the hacienda if he chooses, or remain upon it, if the owners see fit to employ him;—but whether he remains there or removes to another, the mutual duties of master and slave continue the same, and there is the same system of laws to enforce the performance of them.

As the result of this system, the servants paid up their debts, purchase money and all, in a few years. During the process, they acquired habits of forethought and economy. The hope of bettering their

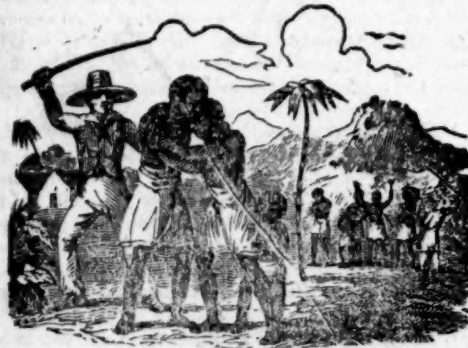
condition gave a spring to their minds and elevation to their whole characters. Thus they were fitted for the enjoyment of perfect liberty by the very process of acquiring it. Meanwhile, the despotic character of slavery is changed into the conciliating form of parental oversight. The master, when the servant asks for supplies which he ought not to have, commonly says, 'My son, you cannot afford it. Such and such purchases are more suitable.' The grudge which the slave naturally bears his master gives way to filial confidence, and both parties regard themselves as members of the same family. Generally, when freed from debt, and at liberty to choose their residence, servants have chosen to remain on the hacienda to which they formerly belonged. Some have purchased small building lots, and erected houses on them; but more generally, the excess of their wages over their expenditure is laid up in cash.

Our informant thinks the example of Mexico invaluable to the United States. He thinks our situation, both as an established and well regulated civil government, and in respect to the character of masters and slaves, much more favorable to the success of such an experiment than theirs was. He declares without hesitation, that, were he again a planter in Mississippi, and the laws of the state would permit, he would immediately commence the manumission of his slaves on the Mexican system, and has no doubt of a beneficial result.

We asked him one question, which we were almost ashamed to ask, and are now almost ashamed to record; but degrading as is the thought of introducing such considerations, on a subject which involves the mental and moral well-being of millions, we think it necessary, in order to remove an objection which will exist and have its influence in minds that are quite ashamed to avow it. We asked him whether any planter had been made poor by the termination of slavery? He at once answered in the negative, and stated that the plantations were now worth more than the plantations with the slaves on them formerly were. No one has been made poorer by it. It has given property to the servant, and increased the riches of the master.

The justice of charging the slaves with their purchase money, how the amount of that charge is to be determined, and what modifications the system needs in adapt it to our southern states, are subjects on which we shall not at present speak. We commend the whole subject to the serious consideration of the people of the United States, and especially to that part of our citizens, whom it most nearly concerns.

SLAVERY RECORD.



AN ACT RELATING TO FREE NEGROES AND SLAVES.

Section 1. Be it enacted by the General Assembly of Maryland, That after the passage of this act, no free negro or mulatto shall emigrate to, or settle in this State; and no free negro or mulatto belonging to any other State, district or territory shall come into this State, and therein remain for the space of ten successive days, whether such free negro or mulatto intends settling in this State, or not, under the penalty of fifty dollars for each and every week such persons coming into, shall thereafter remain in this State; the one half to the informer and the other half to the Sheriff for the use of the county, to be recovered on complaint and conviction before a justice of the peace of the county in which he shall be arrested; and any free negro or mulatto refusing or neglecting to pay said fine or fines, shall be committed to the jail of the county; and shall be sold by the sheriff at public sale, for such sum as may be necessary to cover the aforesaid penalty, first giving ten days previous notice of such sale; and the said sheriff, after deducting prison charges and a commission of ten per centum, shall pay over one half of the nett proceeds to the informer, and the balance he shall pay over to the Levy Court or Commissioners as the case may be, for the use of the county.

Sec. 2. And be it enacted, That no person in this State, shall hereafter hire, employ or harbor any free negro or mulatto who shall emigrate or settle in this State, after the first day of June next, or any free negro or mulatto who shall come into this State, from any other State, district or territory, and continue in this State for the space of ten successive days as above, under the penalty of twenty dollars for every day after the expiration of four days, any such free negro or mulatto so emigrating and settling in this State, or so coming into and so staying in this State, shall be so employed, hired or harbored, and all fines accrued under this act, may, before any Justice of the Peace of the county in which the offence is committed, be recovered by action of debt, each party to have the benefit of appeal to the County Court, and one half thereof to be applied to the informer, and the other half to the use of the county; and if any negro or mulatto shall remove from this State and remain without the limits thereof for a space longer than thirty consecutive days, unless before leaving the State he deposits with the clerk of the county in which he resides, a written statement of his object in doing so, and his intention of returning again, or unless he shall have been detained by sickness or coercion, of which he shall bring a certificate, he shall be regarded as a resident of another State, and be subject if he return, to the penalties imposed by the foregoing provisions upon free negroes and mulattoes of another State, migrating to this State: Provided, that nothing

contained in this act shall prevent any free negro or mulatto from visiting Liberia and returning to the State whenever he may choose to do so.

Sec. 3. And be it enacted, That nothing in the two preceding sections hereof, shall be construed to extend to any free negro or mulatto that may be engaged in navigating any ship, vessel or boat under a white commander, or any wagoner or hired servant travelling with his master or employer, or such as may lawfully come into this State, and be detained by sickness or other casualty.

Sec. 4. And be it enacted, That it shall not be lawful from and after the first of June next, to import or bring into this State by land or water, any negro, mulatto or other slave for sale, or to reside within this State: Provided that nothing herein contained shall be construed to alter or annul any of the acts now in force, in relation to the rights of non-residents to remove to or from, or employ their slaves upon their islands in the Potomac river; and any person or persons so offending, shall forfeit for every such offence, any negro, mulatto or other slave brought into this State contrary to this act, and such negro, mulatto or other slave, shall be entitled to freedom upon condition that he consent to be sent to Liberia, or to leave the state forthwith, otherwise such negro or mulatto or other slave, shall be seized and taken and confined in jail by the sheriff of the county, where the offence is committed, which sheriff shall receive ten dollars for every negro, mulatto or other slave so brought into this state and forfeited as aforesaid, and seized and taken by him, to be recovered in an action of debt in his own name before any justice of the peace as small debts are recovered from the person or persons so offending. Moreover, said sheriff shall receive five dollars for such negro, mulatto or other slave actually confined by him in jail, and the usual prison fee as now allowed by law; and any person or persons so offending under this act, shall be punished by indictment in the county court of the county, where the offence shall be committed, and upon conviction thereof, the said court shall, by its order, direct said sheriff to sell any negro, mulatto, or other slave so seized and taken by him under this act to the colonization society for said five dollars, and the prison fees, any negro, mulatto or other slave to be taken to Liberia; and if said colonization society shall not receive such negroes, mulattoes or other slaves for said five dollars each, and the prison fees of each, upon refusing said sheriff shall after three weeks public notice given by public advertisements, sell any such negro, mulatto or other slave shall be removed and taken forthwith beyond the limits of this state to settle and reside, and said sheriff shall report any sale or sales made by him to the county court of the county in which he resides, and after deducting five dollars, and prison fees for each and every negro, mulatto or other slave sold as aforesaid, which shall be settled by an account current to be settled in said court, said sheriff shall pay over the balance of said sales to the treasurer of the shore where he may reside: Provided that this act shall not be so construed as to prevent any person or persons residing in this or any adjoining state, and who hold in their own right or in right of any other persons, lands in both states within ten miles of each other from removing their slaves to and from said land, solely for the cultivation and improvement of the same, and provided also, the names, ages and sex of any slaves so removed, shall be recorded in the office of the clerk of the county court of such county in this state, into which the said negroes shall be so removed within thirty days after their first removal.

Sec. 5. And be it enacted, That it shall be the duty of all justices of the peace in the county, upon information being given them or any of them, that any negro, mulatto or other slave, hath been brought into this state contrary to this act, to issue warrant for any person or persons so offending, in the name of the state of Maryland, and upon any person or persons being brought before him on said warrant chargeable with the offence aforesaid, to cause any such person or persons to enter into recognizance for her, his or their personal appearance before the judges of the county court to plead and answer to whatsoever may be there alleged in their behalf, with such penalty in said recognizance as said justice of the peace shall approve, and upon refusal to give such recognizance, such person or persons so offending, shall be committed to the said jail of the county by said justice of the peace to be confined until the next meeting of the county court of the county in which said offence shall be committed.

Sec. 6. And be it enacted, That no free negro or mulatto shall be suffered to keep or carry a firelock of any kind, any military weapon, or any powder or lead, without first obtaining a license from the court of the county or corporation in which he resides; which license shall be annually renewed, and be at any time withdrawn by an order of said court, or any judge thereof; and any free negro or mulatto who shall disregard this provision, shall on conviction thereof before a justice of the peace, for the first offence pay the cost of prosecution, and for-

feit all such arms to the use of the informer; and for the second or any subsequent offence shall, in addition to such costs and forfeiture, be punished with stripes, at the discretion of the justice, not exceeding thirty-nine, or be subject to the penalties of felony.

Sec. 7. And be it enacted That it shall not be lawful for any free negro or negroes, slave or slaves, to assemble or attend any meetings for religious purposes, unless conducted by a white licensed or ordained preacher, or some respectable white person or persons of the neighborhood, as may be duly authorized by such licensed or ordained preacher, during the continuance of such meeting; and if any such meeting shall be held without being conducted as aforesaid, they shall be considered as unlawful and tumultuous meetings, and it shall be the duty of the nearest constable or any other civil officer knowing of such meetings, either from his own knowledge or the information of others, to repair to such meeting and disperse the said negroes or slaves; and if any such constable shall fail to comply with the provisions of this act, he shall be subject to a fine of not less than five nor more than twenty dollars, at the discretion of a justice of the peace of the county in which he resides, whose duty it shall be to impose the fine, on information being given for such neglect; and return the proceedings and judgment on the same to the clerk of the county, who shall enter it upon the proper docket to be collected and applied as other fines and forfeitures now are: Provided, that this act shall not interfere with any right of an owner or employer of any slave or slaves, to allow his own servants or those employed by him or her, to have prayers or other religious service upon his own land; and provided also, that nothing contained in this act shall be construed to prevent the assemblage within the limits of Baltimore city and Annapolis city, of such slaves, or free negroes and mulattoes for the purpose of religious worship, if said meetings are held in compliance with the written permission of a white licensed ordained preacher, and dismissed before 10 o'clock at night.

Sec. 8. And be it enacted, That all free negroes or mulattoes who shall be found associating, or in any company with slaves, at any unlawful or tumultuous meeting, either by day or night, or who shall in connection with any slave or slaves, as principal or accessory, be guilty of, and convicted of, any offence for which slaves are now punishable, before a justice of the peace, such free negro or mulatto shall be subject to the same punishment, and be liable in every respect to the same treatment and penalty as slaves thus offending.

Sec. 9. And be it enacted, That it shall not be lawful for any person to purchase of any free negro or mulatto, or from any slave or slaves, any bacon, pork, beef, mutton, corn, wheat, tobacco, rye, or oats, unless such free negro or mulatto shall at the time of such sale, produce a certificate from a justice of the peace, or three respectable persons residing in the neighborhood of said negro, of the county in which such negro resides, that he or they have reason to believe, and do believe, that such free negro or mulatto came honestly and bona fide in to possession of any such articles so offered for sale, or unless such slave shall produce a written authority from his or her owner, employer or overseer, to sell any such article; and any person thus offending against the provisions of this act shall be subject to a penalty of five dollars for every such offence, or a penalty equal in amount to the value of the article purchased, should the value thereof exceed the sum of five dollars, the said penalty to be recovered before a single justice of the peace, whose duty it shall be to return the proceedings and judgment thereon to the clerk of the county, to be collected as is hereinbefore provided, one half to the use of the informer, and the balance to be paid to the levy court, or commissioners, as the case may be, for the use of the county; it shall be the duty of the person charged to retain and produce the certificate of the magistrate, or written authority, in his or her defence, or account for its loss and contents, either by his own oath or some competent witness.

Sec. 10. And be it enacted, That it shall not be lawful for any retailer, ordinary keeper, or other person, to sell any ardent spirits, gunpowder, shot, or lead, to any free negro, mulatto, or slave, without, in the case of a free negro, such free negro shall produce a certificate in the nature of a license or permit from a justice of the peace in the county in which such free negroes may reside, directed to the person so selling the same; or in case of a slave, unless such slave shall produce a written authority from his owner, employer or overseer, and any person so offending shall be subject to the like penalty, to be recovered and applied in every respect as is provided in the foregoing section of this bill.

Sec. 11. And be it enacted, That the Judges of the County Courts and Baltimore City Court, shall, at their several sessions, have full power and authority as to the continuing or withdrawal of any license or licenses to retail ardent spirits, and may, on application or remonstrance, exercise a sound discretion relative thereto, and in the recess of the County Court and Baltimore City Court, the Judges of the Orphans' Court at their several sessions shall and may exer-

cise a similar power, authority and discretion, and no license to retail ardent spirits shall hereafter be granted to any free negro or mulatto, except by order or under authority of said courts, or one of them, at their respective sessions as above: Provided, That this act shall not be so construed as to take from the clerks of the County Courts or of Baltimore City Court, the power of issuing license to any free white person, nor to effect or alter the dates or time of issuing or granting licenses as now provided by law; but no license shall be issued by said clerk to any person from whom a license shall once have been withdrawn by order of court as above provided, except with the permission of the court: Provided also, that such negro or mulatto so obtaining a license as above, shall enter into recognizance with such sureties and in such condition and penalty as the said courts or either of them shall approve.

Sec. 12. And be it enacted, That if any free negro or mulatto shall be convicted of any crime committed after the passage of this act, which may not, under the laws of this State, be punished by hanging by the neck, such free negro or mulatto may, in the discretion of the court, be sentenced to the penalties and punishments now provided by law or be banished from this State or be transported into some foreign country.

From the Boston Centinel. THE SLAVE TRADE.

EXTRACT OF A LETTER FROM PORTUGAL.

The most gratifying fact which I learned from my friend, is the entire abolition of slavery in the dominions which are to be under the government of Domna Maria. Slavery was abolished here, when Pedro first established *Charte Constitutionnel*, but upon the usurpation of Miguel, it was restored. Now the slaves in Azores are all free again! and that too without any compensation to their masters. The restoration of the Constitution, it is supposed, will have a most important bearing upon the slave trade in Africa. The Portuguese now carry on that trade through the medium of the Cape de Verd Islands, particularly *Bona Vista*. There, the slave ships take the orders of great slave dealers, and then proceed to Cocheu or some other Portuguese place on the Coast, where they are immediately supplied, and then proceed to the Brazils. A young man with whom I have become acquainted, has made one voyage lately, and his only one. He assures me that no consideration would induce him to make another. That to see so much human misery, and to hear such wailing, was an injury to him greater than all the gain of the traffic, even if it were ten times as lucrative as it is. For slaves at the Coast being between the ages of 12 and 25, he gave \$30, and sold them for \$250 in Brazil.

I must now state a remarkable and most interesting fact, which ought to be transcribed throughout Great Britain and America. A slave vessel was fitted out some time ago at Baltimore. Her nominal Captain and owner was a Portuguese, but the real was a citizen of the United States. She was called the *Africano*; and had a crew of 50 men. She arrived at the Coast, and took in a cargo of slaves. The English cruisers pursued her up and down for some time, but she outwitted them all. At length she was chased off Fernando Po, and the frigate in chase finding that she could not come up with her, made a signal for a steuboot, which was at that island. The steuboot came out, and coming up with the slave, a desperate conflict ensued. The steuboot was stove nearly to pieces, yet victory at length declared in her favor, and the slave was brought in with four or five hundred captives. These very men, instead of being liberated and restored to their country, were sold again by the English agents into slavery, and the very crew which the young captain, whom I have before mentioned, carried to Brazil, was purchased of the base and degenerate captors out of the crew of the American ship *Africano*.

This is a new and dreadful fact. I have heard before (though I have my doubts of the fact) of a *Christian Missionary* on the coast, selling youths sent to him by the princes of the interior, to be educated; but I had no idea that such a wholesale system of treachery was established among the officers and agents of the British government. I wish Lord Brougham knew this. I think he would make them hum! I have done my duty in making it known to the American and British nations. I have it from such high authority, that I believe every word of it.

[We have received the above from a respectable source: If the fact stated in regard to the English frigate be true, it cannot be too soon known to the Governments of England and the United States.]—Centinel.

Three negroes were hung in Rowan Co. N. C. 5th inst.—Newton and Daniel, for burning a barn and five horses, and Charles, for drowning a child of Alex. Neely, 2 years old.

LADIES' DEPARTMENT.

'Am I not a Woman and a Sister?'



[Altered from a British Anti-Slavery Tract.]

A DIALOGUE ON SLAVERY.

A. Are you a member of the LADIES' ANTI-SLAVERY SOCIETY in this neighborhood?

B. Oh no! I am not quite so quixotic. I am very sorry for the poor slaves, but I see much more suffering and poverty all around me than I can possibly relieve; and I am surprised that these ladies who certainly have not made their own neighborhood a paradise yet, should think it necessary to search out objects of charity on the other side of the globe. When there is no more misery to be found in New-England, it will be time enough in my opinion to go so far in search of sufferings to relieve, and I cannot help feeling inclined to answer the invitation

of these enthusiasts by the old saying, 'Charity begins at home.'

A. I am quite content that it should do so: and much as I admire and respect the exertions now so generally making for the benefit of strangers, I should never press you or any one to join in them, however much I might wish you to do so. Had these hapless negroes been left in the land of their fathers, they would have been strangers, and entitled only to the strangers' portion of help, whatever that may be—but we have brought them here; and therefore the charity which begins at home cannot refuse to assist them. Gladly would they have continued to be strangers to us, but we have forced them by the most brutal violence to become our fellow-subjects, and as their situation is more deplorable than that of any white persons who stand in the same relation to us, we should even on this ground (though it is not the only reason why their claim is the most urgent) be particularly active and earnest in assisting them.

B. I believe there is a great deal of exaggeration in the shocking accounts given by the abolitionists.

A. It is easy to say so, but not very easy to say what interest they have in exaggerating them, nor why they should wish to incur the enmity of so powerful a body as that of the slaveholders and their numerous connexions. I do not ask you, however, to take for granted that their reports are true; I only ask you not to take for granted that they are false, but to inquire and judge for yourself. I own it gave me pain to hear you so hastily treat the charges as exaggerated.

B. Why should it give you pain?

A. It gave me pain because I thought I perceived in your expression symptoms of the too prevailing disposition to take the oppressors' part against the oppressed. I should be very sorry to offend you, but I must say, that when you without investigation refuse to believe a tale of wrongs which you are called on to help to redress, you are not acting as a Christian should. We are told to 'do justly and to love mercy;' do you do so when judging the cause of the helpless, you take for granted that the strong man is in the right, and without listening to the evidence, decide that the poor wretch who lies at his feet is not wronged?

B. But I am not refusing to listen to the evidence: I have lately been told by a gentleman who has been in the south, and therefore must know better what is the state of things there than these Anti-Slavery gentlemen, (very few of whom he says have ever visited any of the slave states,) that the situation of the slaves is not nearly so bad as it has been represented to be.

A. All I ask is that you should read the accounts that are given; and if you then find that the condition of the slave is one of tolerable comfort, you may with an easy conscience refuse to give yourself any more trouble about them. I believe I might ask you only to read the statements of the friends of slavery, and yet be sure of your verdict being given against them, as their own legal reports, gazettes, and other documents, furnish unanswerable proofs of the iniquity and misery produced by the existence of slavery. As for your friend who has been in the slave states, don't take his evidence for more than it is worth: ask him if he has observed the slaves when at work on the sugar plantations, if he has seen them when undergoing punishment, if he has followed them to the magazines and courts of justice, and seen what redress they obtain when wronged; if he has visited the prisons and workhouses, and inquired for what offences and by whose orders the slaves are there; if he has examined their food, counted their hours of labor and hours of repose; if he has done this and much more; and if he is a man of veracity, believe his report; but if he has spent his time in feasting in the houses of the planters and receiving their various civilities, and has only seen the slaves when the masters and overseers thought it expedient that they should be seen by a stranger's eye, then consider his report as of little worth.

B. Indeed, I never thought of asking him what opportunities he had had of seeing the real state of things, and I don't well know whether he was sufficiently interested about the welfare of the slaves to take much pains to ascertain their real condition; so I own I should not have said so decidedly, that the abolitionists were guilty of exaggeration; but I assure you, I never thought that there was no truth in their accounts, and I have always pitied the poor slaves very much. I detest slavery, and I hope it will some time be put an end to; and till it is, I am sure I hope measures will be taken to prevent the masters from ill treating their slaves, but I can't take any part in the business myself: attention to my family is my first duty, and that fully occupies my time.

A. I wish the slaves were allowed to devote a reasonable portion of their to such attention. No doubt it is your first duty, but it cannot I think be completely occupy the time of any lady, or of any woman above the poorest class, as to form a conscientious excuse for not devoting a few minutes now and then, to help any of her fellow creatures whom she knows (or would know if she would attend to the subject) to be in urgent need of her assistance. But you who feel this duty to be so important, will surely be peculiarly anxious to help the poor slaves, when you hear that the most essential and most important of all the maternal duties is in the slave states, if performed at any but the overseer's pre-ordained hours, an offence not to be atoned for but by stripes on the bare body of the unhappy mother, every one of which draws blood. If a poor woman, so mangled because she had yielded to the cries of her hungry infant, and had left her laborious task for a few minutes to suckle it, could ask you to draw the attention of those who are able to assist her to her case, would you say in answer—'I cannot spare ten minutes from my family duties to plead your cause: it is true that if I did so, I should leave my children with a nurse-maid who would take good care of them, and I know that they would not suffer in any way from my absence while I attended to the call of humanity; but you are black and I am white, so you must continue to leave your babe with hundreds more under the control of some old slave, or carry it on your back while laboriously toiling in the sun, and in either case you must let it (even though sickly) cry on for the nourishment your world so gladly bestow on it.'

BOSTON.

SATURDAY, MAY 19, 1832.

The Treasurer, pro tem. of the New-England Anti-Slavery Society acknowledges the receipt of FIFTEEN DOLLARS from EBENEZER DOLE of Hallowell, Me. to constitute him a life member of the Society.

Boston, May 16, 1832.

The above acknowledgment gives us an opportunity to express the high esteem which we cherish for this generous philanthropist. He has for several years taken a deep interest in the cause of emancipation; and the people of color, all over the country, should be apprised that they have not a more worthy, disinterested and liberal friend than EBENEZER DOLE, and that his name deserves to be deeply graven on the tablet of their memory. He has done, and is doing, much to promote their welfare—more than a regard for his feelings allows us to state. Although his property is not large, but dependent for its augmentation upon mechanical industry, he disburses annually in deeds of charity, and to promote the benevolent operations of the age, very considerable sums of money, unknown to the public, and almost to all his friends. We fear that even this small tribute to his worth will pain the modesty of his disposition; but we have thought that the hearts of our colored brethren might be cheered by a statement of these facts, and other individuals be induced to go and do likewise. Mr Dole is the person who last year gave a premium of Fifty Dollars for the best Address showing the duty of ministers and churches of all denominations to avoid the stain of slavery, and to make the holding of slaves a barrier to communion and church membership. The address was written by EVAN LEWIS of Philadelphia, a highly intelligent member of the Society of Friends.

The fact stated in the annexed paragraph adds another gem to the crown of the great and good Lafayette, though it is possible some may think that, in this instance, he betrays symptoms of fanaticism and madness! For the subsequent comment we are indebted to Arnold Buffam, the President of the New-England Anti-Slavery Society. It serves yet more fully to illustrate the humane views of Lafayette, in relation to the system of slavery, and will be perused with pleasure by our readers:

Lafayette and Liberty!—It is reported, on respectable authority, that Gen. Lafayette has given orders to his agent, Count Main, to sell his land in Florida only to persons who will cultivate it without the use of slaves.

FRIEND GARRISON—On reading the above notice, from the Albany Daily Advertiser, it brought to my recollection a conversation which I had with Lafayette in Paris, in 1826; in the course of which he assured me that it was his intention, if possible, to exclude slavery from his lands in Florida. For in addition to his abhorrence of slavery on principle, he added, that it was universally acknowledged to be a great evil where it existed: 'How unwise, then,' said he, 'to permit it to be introduced where it does not already exist.' He further stated, that some estates which were cultivated by slaves in the West Indies, fell into his hands previous to the French Revolution; and that he gave orders that the slaves should be set free, and employed as hired laborers; that this measure not only greatly improved the welfare and happiness of the laborers, but that his own profits were actually very much increased thereby. But the confiscation of his estates during the Revolution, deprived him of the pleasure of further prosecuting this interesting experiment,—exhibiting to the world the most conclusive evidence, that in reference to slavery, it is equally consistent with self-interest and humanity to be just.

The following paucy came to us through the Post Office, but we think we recognize in the penmanship a friend upon whose taste and genius we can place the utmost reliance. We have not seen the sculpture figures to which allusion is made, but purpose to visit them speedily. The history of the artist, Mr. Augur, is novel, and probably familiar to many of our readers. Self-taught and highly meritorious, can he fail to receive the countenance of a liberal and enlightened community? Ladies and Gentlemen of Boston, decide!

For the Liberator.

JEPHTHA AND HIS DAUGHTER.

Have you been, my dear Garrison, to see Jephtha and his daughter? They are really deserving your attention—such an admirable contrast of strength and beauty—such loveliness and grace in the female form—such manliness and power in the male figure—and such perfect harmony in the design of both—you cannot fail to be pleased. If you are prepared to see full length statues, you will at the first glance feel a slight disappointment,—but it is only momentary, and the next sensation will be one of unmingled pleasure, that will continue to increase as long as you examine the grace and dignity before you. The artist has seized that moment in the story, when the father and daughter are under the first impulses which their contrasted situation awakens—the father, of regret and revulsion, that such has been his vow, and that such is to be its sacrifice—the daughter, of surprise, blended with affectionate curiosity, at her father's sudden change of manner from his wonted joy of meeting. The warrior, clad in armor, and returning in the exultation of victory, beholds the only child of his love, joyfully coming to be the victim of his rash vow—raises his mantle to screen her from his sight—and elevates his face to heaven, convulsed by the strong and uncontrollable emotions that are suddenly rending his heart. The daughter, dancing forth to meet her father with unsophisticated gladness, beholds, with quick surprise, his strange deportment towards her—drops the timbers, which she had been playing at her side, and pauses, on her still half-bounding step, and with her head inclined anxiously forward, to gaze in deep affection, chastened by sudden astonishment. The figures could scarcely be better, or their position more appropriate—and their merit is exceedingly heightened by the knowledge that the sculptor is not only a native uneducated American, but that the statues were executed without

a preparative model, and even without a sketch of their outlines. Mr Augur is not merely a credit to his native town of New-Haven, but to the country of his birth, and I regard these productions of his chisel as an earnest of the glory which America is to attain in this delightful branch of classical art. If you wish to refresh your mind with a recognition of times hallowed by the records of an inspired pen, go and see Jephtha and his daughter.

We copy, with unfeigned pleasure, the following tribute of praise to a most worthy individual, from the last Boston Christian Herald:

MR LEWIS'S SCHOOL.

A private school has recently been opened in this city for the instruction of Misses in the different branches of learning, by ALONZO LEWIS, formerly of Lynn, which bids fair to be particularly useful. Several able productions in poetry and prose, which have been published from time to time from the pen of this gentleman, have made him favorably known to the public, as a man of mind and virtue, worthy of public patronage. Besides, he has ample recommendations from respectable sources of his qualifications as an able and successful instructor of youth, in which he has had much experience. The office of an instructor is beginning to be appreciated in some measure as it ought to be. It is undoubtedly one of the most important stations in which a man can be placed; and we hope those parents who feel the importance of putting their children under the care and direction of a virtuous and skillful instructor, will avail themselves of the advantage now offered them, and render at the same time a public and private benefit, by affording Mr L. a liberal patronage.

The last Lynn Weekly Messenger contains the following poetical effusion, which we presume is from the pen of Mr. Lewis:

THE BARD'S FAREWELL.

Farewell, ye streams, ye dear loved streams,
Where I in childhood played,
Upon whose marge my youthful dreams
Have blest the peaceful shade.
No more to hear your rippling song
Shall I delighted bend,
Nor with the loved your banks along
In twilight converse wend.
Farewell, ye hills, whose dewy brow
These early feet have kissed,
While silent ocean lay below
Half hid in sleeping mist.
Your sunny tops at distance far
These anxious eyes may view,
But never shall the morning star
Our vanished joys renew.
Ye early friends, to whom this heart
Affection long has bound,
The day has come when we must part,
And shroud affection's wound.
Your hopes o'er other joys may bloom,
Your hearts with friendship swell;
But mine shall give no other room
To aught—except Farewell!
And ye, without a cause my foes,
As o'er life's waves I glide,
May haply think upon the woes
With which ye swelled the tide;
The injured heart that would have died
Your slightest grief to quell,
Shall breathe from out its bleeding side,
Forgiveness—and Farewell!
As when the purple ocean flower
From off its rock is torn,
Submissive to the tempest's power,
By which 'tis onward borne,
So shall my heart sustain the storm
Its hopes in vain would quell,
And dying, breathe in accents warm,
My friends—my home—Farewell.

The elaborate calculation of 'A. S.' of Wilbraham, (vide our first page,) is but a repetition of an old story. Our whole colored population has been a hundred times transported to Africa—in fifteen minutes, on paper; but still it remains, and, to the end of time, is likely to remain among us, increasing in a fruitful ratio. There can be no doubt—certainly we have never doubted—the ability of the nation, if its means were instantly applied, to expatriate all the blacks; but at an expense far greater than the estimate of our correspondent. It is not so much to the ability, as to the doctrines and principles of the Colonization Society, that we make opposition; and, consequently, arithmetical results do not touch the ground of controversy. Suppose money and ships enough can be procured for this purpose—the removal of the great mass of the people of color, in the time specified, or in a longer period, can never be effected but by violence and persecution. Besides, what shall we say of the foresight or humanity of those who would crowd upon the shores of Africa the annual increase of our colored population—ignorant, helpless and broken-hearted? Their banishment would only prove to the world that the American people are a nation of incorrigible tyrants and villains.

The most significant comment that can be appended to the essay of 'A. S.' is the old fable of the country maid and her milk-pail. The moral is easily drawn. If to achieve were as easy as to calculate, wonderful things might indisputably be accomplished.

A country maid was walking very deliberately with a pail of milk upon her head, when she fell into the following train of reflections: 'The money for which I shall sell this milk, will enable me to increase my stock of eggs to three hundred. The eggs, allowing for what may prove addie, and what may be destroyed by vermin, will produce at least two hundred and fifty chickens. The chickens will be fit to carry to market about Christmas, when poultry always bears a good price, so that by May-day I cannot fail of having money enough to purchase a new gown. Green—let me consider—yes, green becomes my complexion best, and green it shall be. In this dress I will go to the fair, where all the young fellows will strive to have me for a partner; but I shall perhaps refuse every one of them, and with an air of disdain toss from them.—Transported with this triumphant thought, she could not forbear acting with her head what thus passed in her imagination, when down came the pail of milk, and with it all her imaginary happiness.'

The Baptists in Pennsylvania consist of 10 Associations, 132 Churches, 83 Ministers. Baptised last year 461—total 7,614.

For the Liberator.

EDUCATION. No. III.

Why does the Hindoo widow sacrifice herself upon the funeral pile of her departed husband?
Why does the deluded mother throw her darling child into the waters of the Ganges?
Why does the Egyptian worship the crocodile as his God?
Why does the Roman continue his confidence in the supremacy of the Pope?
Why does the Russian yet lick the dust at the command of his Emperor?
Why does the Englishman proudly submit to an hereditary nobility and monarchy?
Why does the Virginian feel no remorse of conscience, when he tears the infant from its mother's breast and sells it to a stranger?
Why does even the good man in New-England join in an unholy crusade against that portion of American citizens who have sable skins?
Why is it that the professed followers of Jesus Christ, in this city, have so little of that spirit of the gospel, which, if submitted to, would produce harmony and brotherly love?
Why do the inhabitants of Boston cause sundry great bells to be rung, several times every day, to the great annoyance of the sick?
Why are all these strange things, in this enlightened age of the world, but from the controlling influence of education?
ROLAND.

Our Slavery Record, to-day, contains the oppressive and unconstitutional law recently enacted in Maryland, relative to the free colored inhabitants of that State, for the more complete accomplishment of the great objects of the American Colonization Society! It is a disgrace to a civilized country.

In the same department will be found a serious charge, by a foreign correspondent of the Boston Centinel, against some agents of the British government, of selling a cargo of captured Africans. We can hardly believe in its correctness; but, if true, wo to the transgressors! They cannot easily escape the annihilating grasp of the government.

We are requested to give notice that an additional Sabbath School for the instruction of colored children will be commenced to-morrow in the Methodist meeting-house, West Centre-street, at 9 o'clock, A. M. Our colored friends may place the utmost confidence in the teachers. Let them send as many children as convenient.

William Apes, a missionary of the Poquand tribe of Indians, will preach in Jefferson Hall, Green-Street, to-morrow. We intend to be among his hearers. A short interview with him has given us a very favorable opinion of his talents and piety.

The Farce ended.—It will be perceived, on reference to the journal of proceedings in Congress, that the trial of Gov. Houston terminated on Friday night, just before 11 o'clock, in the complete triumph of that individual. This is no more than we have expected. We have never supposed that a vote could be obtained for imprisoning him; but what amazes us, beyond expression, is that Mr. Huntington should offer a resolution that the delinquent should be reprimanded by the Speaker. It will be observed that the resolution which the House had just passed, declaring Gov. Houston guilty of contempt, was offered also by Mr. Huntington; and yet the same gentleman proposes to bring the culprit into the presence of the House that the Speaker may reprimand him. Of all the boy's play that men were ever guilty of, this surely is the most silly and absurd. A reprimand!! Mr. Stevenson is to tell the man who attempts to assassinate one of the members, that he has been a naughty boy—a very naughty boy—after twenty-eight days consideration, the House have solemnly voted that he has been a naughty boy, and they have at length mustered up courage enough to tell him so! Was ever any thing more magnificently ridiculous!

Boston Courier.

GENERAL CONVENTION OF COLORED DELEGATES.

BRETHREN AND FELLOW CITIZENS:

The Conventional Board established at Philadelphia, pursuant to the power vested in them by the last Annual Convention, respectfully beg leave thus early to inform their brethren that the next Annual Convention will be held in the City of Philadelphia, on the FIRST MONDAY IN JUNE NEXT; and as measures are about being taken (in many states in the Union) which will have a direct tendency to the removal of a large portion of the Free Colored population, it is desirable that a permanent purchase of Land in Upper Canada, be made as early as possible, in order that the exiles from their native soil may have an asylum from persecution, as unmerited as it is unprecedented. And for the information of all concerned, the following extract from the minutes of the last Convention is re-published, viz:

'That each Society in the United States, (organized by the recommendation of this Convention,) be authorized to send delegates, not exceeding five in number, to represent them in the General Convention, to be held as aforesaid; and that in places where it is not practicable at present to form societies, the people shall have the same privilege, provided they contribute to the furtherance of the objects of the Convention.'

And the Board would earnestly request of their brethren to properly consider the utility of our thus annually assembling ourselves, together, as one fraught with interest, and of vital importance to the Free Colored population in this republic.

The attendance of the philanthropists of any nation, would be highly acceptable to the Board.

Respectfully,

JUNIOUS C. MORRELL,

Corresponding Secretary.

Philadelphia, April 2, 1832.

The Rev. Joshua N. Danforth has asked and received a dismission from his church in Washington City, in order to accept an appointment as permanent Agent of the American Colonization Society for the district of New-England and New-York.

'Tis true, 'tis pity; and pity 'tis 'tis true, He had better return to his forsaken flock.

Letters received at this office from May 12 to May 18, 1832.

Joseph Green, Rochester, N. Y.; Charles Whipple, Newburyport, Mass.; Nathaniel Blount, Poughkeepsie, N. Y.; William Brown, Taunton, Mass.; Philip A. Bell, New-York city; George Hogarth, Brooklyn, N. Y.; Thomas Hambleton, Oxford, Pa.

NOTICE.

Boston, May 19, 1832.

At a regular meeting of the Massachusetts General Colored Association, on motion of Mr. J. G. Barbadoes, voted that a meeting be held on WEDNESDAY EVENING NEXT, at half past 7 o'clock, at the Grand African Lodge Room, Cambridge-street, and a general invitation be given to the colored citizens of Boston and vicinity, and the neighboring towns, to meet with the Association, for the adoption of such measures as may be deemed expedient, to co-operate with the General Convention of Colored Delegates, which assembles in Philadelphia on the first Monday in June next.

Signed in behalf of the Society,
THOMAS DALTON, President.
JAMES G. BARBADOES, Sec'y.



'Dulcique animos novitate tenebo.'

A ND it came to pass in the third year of the reign of Andrew the First, otherwise called the Military Chieftain, Anno Domini eighteen hundred thirty-two, when the North was visited by the Cherokees, the Rondeau of the South were demanding their freedom of the taskmaster, and the fountains of the great deep were raging at the West, and the angel of discord had troubled the waters of politics in the East, in the third month and on the fifth day of the new moon, in this era of wonders, that I was passing up the street called Howard (in the great Eastern City, Boston) which leadeth to a place called Summer Set, and I beheld between the Coffee and the Howard-st. Houses, a great multitude of people thronging into an edifice that is called the Temple of Demosthenes. Among them were many of the nobility of the city, the representatives of the people, the learned Rabbis of the village of Cambridge, and strangers from all parts, of high distinction: And while I was pondering within myself what these things could mean, I looked and behold I saw a youth coming from thence whose blooming appearance was like unto that described of one Adonis, of yore. And I spake unto him and said, Young man, and he answered, here am I; then said I unto him, Pray tell me what meanest all this continual passing in and out of thy place from whence thou art now come? And he answered and said unto me, The place thou beholdest is the Great Temple of Fashion, and the people thou seest entering its beautiful gates, are its votaries; who are attracted there because of the fame of him that conducteth the Establishment, of whom it is said in the language of the Schoolmen, that he is the *Arbitrator elegantiarum*, being one of the most skillful, ingenious and tasteful of his profession. Furthermore, said he unto me, why standest thou without? Go in and view for thyself the magnificence of the place. And I did as he had bidden, when lo! the half of its grandeur had not been described to me. And the high priest of the temple, whose name is Monsieur HILTON, with a grave and haughty air pronounced PRAY me seated, and I sat down; and beside him I saw several assistant ministers busily employed, who wielded their instruments with the activity of a master weaver with his shuttle. The Razors were of such superb edge that the beard was gently clipped thereby, which rendered the face as fair to look upon as that of Absalom of old, the son of David. I here saw the classical cut and the Grecian curl of the Hair, whereby the grave mortal became transformed into a *beau monde*, and the dandy into the philosopher. And the various visitors departed thence with great satisfaction that they had been ornamented with the beauties of Apollo. Moreover I saw that one part of the Temple was neatly fitted up for beautifying the dandies of the land, who resorted thither in great numbers for that purpose. But the time would fail me to speak of the many curiosities and attractions thereto—so go thou that roughest, and see for thyself the improvements of this generation. And it came to pass as I was departing, considering upon all these things, that I marvelled exceedingly!!

IN PRESS, AND WILL SHORTLY BE PUBLISHED,

THOUGHTS

ON
AFRICAN COLONIZATION:
Or an impartial Exhibition of the Doctrines, Principles and Purposes of the American Colonization Society: together with the Resolutions, Addresses and Remonstrances of the Free People of Color. BY WM. LLOYD GARRISON.

'Out of thine own mouth will I condemn thee.'
'Prove all things; hold fast that which is good.'

This work will be comprised in a volume of about 230 octavo pages. Price, 62½ cents a copy—two copies for \$1.00.

Our agents and friends are respectfully requested to use their exertions in procuring subscribers to this work, and to inform us of the result of their efforts as soon as convenient. It will thoroughly expose the anti-Christian and anti-republican character of the American Colonization Society.

SCHOOL FOR YOUNG LADIES.

ALONZO LEWIS

AS taken a School Room at No. 16, Franklin Hall, where he will open a School, on the 1st of May, for instructing YOUNG LADIES in all the branches of a good English education. Terms may be known by application at the School Room. April 28.

WILBERTORSE HOUSE.

FRANCIS WILES

RESPECTFULLY informs his friends and the public generally, that his House, No. 152, Church street, is still open for the accommodation of genteel persons of color with

BOARDING AND LODGING.

Grateful for past favors, he solicits a continuance of the same. His House is in a pleasant and healthy part of the city, and no pains or expense will be spared on his part to render the situation of those who may honor him with their patronage, as comfortable as possible.

New-York, March 26, 1832.

JUVENILE DEPARTMENT.



For the Liberator.

AUNT MARGERY'S LETTER TO THE YOUNG FOLKS.

MY DEAR CHILDREN:

I hope you will not, while I am away, forget all about the subject on which we have lately had so much conversation. I mean the slavery of the people of color in the United States and the West Indies. And there is another thing that I want to talk to you about. There are many little children, who have an idea that a black person is not so good as a white one, and that they cannot be so clever and respectable and sensible. Some of them are even so silly as to think that a good little black child is not worth so much as a naughty little white one. This is very foolish, and I hope you have more sense than to entertain such an opinion. Such children do not reflect that it is not the color of the skin, but bad conduct, that is disgraceful, and that it is very wrong, as well as very unbecoming, to dislike or despise any person only because their Creator has not seen fit to make them of the same color as themselves.

But perhaps these children have formed a bad opinion of the black people, by hearing prejudiced persons speak against them; they know that many of them have not so much learning as white people generally have, and that some of them will steal, and tell untruths, and get tipsy; but they do not think, at the same time, how many white people, who have more opportunities than the colored ones of learning better, will do the same things; and how often they themselves who have so much pains taken with them, will become naughty, and do what they know they ought not to do. I wish you to think of these things, and to reason and judge for yourselves, when you hear prejudiced persons speak against the people of color. Some such persons say, that black men have not naturally so much sense, or so many good qualities as the whites. I will tell you some stories about the colored people which will show you that this is not the truth.

I believe you have heard of Zerah Colburn. He was a boy who possessed a very great talent for arithmetic, and without being taught, understood calculating so well, that he could answer the most difficult questions almost immediately. He was thought so great a wonder that he was taken to England, where he was visited by a great many people, and many learned men. The story I am going to tell you is of a poor slave, who possessed quite as surprising talents as Zerah Colburn. His name was Thomas Fuller. He had been brought from Africa, and lived with a lady in Virginia, who valued him very highly as a slave, because he was faithful and industrious; but I do not suppose he knew so much as even the alphabet. Yet he had taught himself, by frequent practice, to count and calculate so well, that without setting down any of the figures, he could calculate large sums much more quickly than they could be done by persons who had been well instructed in arithmetic.

He was once asked by a gentleman who visited him, what would be the number of seconds in a year and a half; and in about two minutes he gave the answer—47,304,000, calculating 365 days to the year. To another question, what number of seconds a man would have lived, in 70 years, 17 days and 12 hours, he replied in one minute and a half; but there was at first an error in the calculation, because he had not taken the leap years into account; he was told of it, and rectified it immediately. He said that when he first taught himself to count one hundred, 'he thought himself an able man.' Perhaps if he had been well educated, he might have made himself a celebrated man. But he was a poor slave, and nobody thought much about him; yet he was very useful to his mistress, and he loved her because she refused to sell him. I could tell you of many more talented persons of color, but I have not time now. Perhaps if I do not tell you soon I may write to you again; and in the mean time I hope you will be careful to remember what I have told you. It is now so late in the evening that I suppose you are fast asleep; and perhaps while I am writing to you you may be dreaming of your aunt MARGERY.

The Athenæum Gallery of Paintings was opened on Wednesday in this city.

LITERARY.

[From the Genius of Universal Emancipation.]
THE CONFESSIONS OF THE YEAR.

The gray old Year—the dying Year!
His sands were well nigh run;
When there came one by in priestly weed,
To ask of the deeds he'd done.
'Now tell me, ere thou tread'st the path,
Thy brethren all have trod,
The scenes that life has shown to thee,
Upon thine onward road.'
'I've seen the sunbeam rise and set,
As it rose and set before;
And the hearts of men bent earthwardly,
As they have been evermore.
The Christian raised his hallow'd fane,
And bent the knee to God;
But his hand was strong, and guilt and wrong
Defaced the earth he trod.
'The Indian by his forest streams,
Still chased the good red deer,
Or turned away to kneel and pray,
With the Christian's faith and fear:
The hunting knife he flung aside,
He dropped the warrior blade,
And delved for bread, the soil o'er which
His fathers idly strayed.
'The white man saw that gold was there,
And sought with savage hand,
To drive his guiltless brother forth,
A wanderer o'er the land.
I saw—and gave the tale of shame,
To swell on history's page;
A blot upon Columbia's name,
For many a future age.
'With aching brow, and wearied limb,
The slave his toil pursued;
And oft I saw the cruel scourge
Deep in his blood embued.
He tilted oppression's soil, where men
For liberty had bled,
And the eagle wing of Freedom waved,
In mockery o'er his head.
'The earth was filled with the triumph-shout
Of men who burst their chains;
But his, the heaviest of them all,
Still lay on his burning veins.
In his master's halls there was luxury,
And wealth, and mental light;
But the very book of the Christian law
Was hidden from him in night.
'In his master's halls there were wine and mirth,
And songs for the new free;
But his own low cabin was desolate
Of all but misery.
He felt it all—and to bitterness
His heart within him turned,
While the panting wish for liberty,
Like a fire in his bosom burned.
'The haunting thought of his wrongs grew changed
To a darker and fiercer hue;
Till the horrible shape it sometimes wore,
At last familiar grew.
There was darkness all within his heart,
And madness in his soul,
And the demon spark in his bosom nursed,
Blazed up beyond control.
'Then came a scene—oh! such a scene!—
I would I might forget
The ringing sound of the midnight scream,
And the heart-stone redly wet!
The mother slain, while she shrieked in vain
For her infant baby's life,
And the flying form of the frightened child,
Struck down by the bloody knife.
'There's many a heart, that yet will start,
From its troubled sleep at night,
As the horrid form of the vengeful slave,
Comes in dreams before the sight.
The slave was crushed, and his fetters' link
Drawn tighter than before;
And the bloody earth again was drenched
With the streams of his flowing gore.
'Ah! know they not that the tightest band,
Must burst with the wildest power?
That the more the slave is oppressed and wronged,
Will be fiercer his rising hour?
They may thrust him back with the arm of might,
They may drench the earth with his blood,
But the best and proudest of their own,
Will bleed with the sanguine flood.
'I could tell thee more, but my strength is gone,
And my breath is wasting fast;
Long ere the darkness to-night has fled,
Will my life from the earth have passed.
But this, the sum of all I have learned,
Ere I go I will tell to thee;
If tyrants would hope for a tranquil heart,
They must let the oppressed go free.'

GERTRUDE.

A HYMN TO THE MORNING.

BY PHILLIS WHEATLEY, AN AFRICAN SLAVE.
Attend my lays, ye ever honored Nine,
Assist my labors, and my strains refine;
In smoothest numbers pour the notes along,
For bright Aurora now demands my song.

Aurora, hail! and all the thousand dyes
Which deck thy progress through the vaulted skies.
The morn awakes, and wide extends her rays;
On every leaf the gentle zephyr plays;
Harmonious lays the feathered race resume,
Dart the bright eye, and shake the painted plume.
Ye shady groves, your verdant gloom display,
To shield your poet from the burning day;
Calliope, awake the sacred lyre,
While thy fair sisters fan the pleasing fire:
The bowers, the gales, the variegated skies,
In all their pleasures in my bosom rise.

See in the east th' illustrious king of day!
His rising radiance drives the shades away—
But oh! I feel his fervid beams too strong,
And, scarce begun, concludes th' abortive song.

[For the Liberator.]

LINES

COMPOSED BY MRS MARIA W. STEWART.

'And into whatsoever city or town ye shall enter,
inquire who in it is worthy; and there abide till ye go
thence. And whosoever shall not receive you, nor
hear your words, when ye depart out of that house, or
city, shake off the dust of your feet. Verily, I say unto
you, it shall be more tolerable for the land of Sodom
and Gomorrah, in the day of judgment, than for that
city.'

'I call their rage and malice do despise,
For God my Saviour reigns above the skies;
On Him I will rely, in Him I'll trust,
Until this form of mine shall turn to kindred dust.'

MISCELLANEOUS.

From the Lowell Journal.
LIBELS.

Gen. Blair, member of Congress from South Carolina, in his speech upon the Memorial of sundry subjects of Great Britain relative to slavery in this country, stated that the fault rested entirely with the people of the North—that it was the ship owners of the North who had sent out their vessels—brought their slaves to the southern market—sold them to the Southern planter for a valid consideration—and then returned home and vested their money in splendid manufactures!—that most of the manufactures of the north were founded upon the groans and tears of wretched Africans! Apart from the utter falsehood of this declaration, it betrays a recklessness known only to men driven to the last verge of desperation. As well might the Europeans accuse the people of New-England of sending the cholera among them; as well might the men of the desert lay to our charge the death-stricken monsoon. We do not believe a solitary instance can be pointed out in which a manufacturing capitalist has been engaged in the slave trade. A man so lost to humanity as to employ his shipping in this nefarious traffic, would, if known, hardly be suffered to contaminate New-England's generous soil.

But the libel does not end here. The Camden Journal, in commenting upon Mr. Blair's foolish remarks, not only repeats and endorses them, but deals so largely in wholesale additions, that, admitting them true, truth must indeed be 'stranger than fiction,' and Munchausen more to be depended upon than the record of divine revelation. The editor of the Journal says that the greatest number now in servitude are white; that he has spent his life up to 1826 in New-England, and since that time he has resided in South Carolina; and that he knows the slaves in the latter state are far better off in the requisites of worldly comfort, than the 'serfs,' (as he sneeringly calls them) in our manufacturing establishments!! How a man could have been born and bred in New-England, and prove so recreant not only to the fame of his native land, but to the more essential attribute of truth, surpasses our comprehension. What effect slavery may have in corrupting the moral atmosphere, we do not know; but we do know that the above affirmation is as widely removed from truth as a diseased tongue could well carry it. 'Serfs' in our manufacturing establishments—indeed! How will our industrious and intelligent working men and women relish this compliment? It is reckless, unprincipled, barefaced slander. We happen to reside in the largest manufacturing town in the western world—we are familiar with the manner in which the whole business is carried on, and we must express our firm belief that no people under heaven enjoy greater privileges than our own. The houses connected with the manufacturing establishments here are handsomely and conveniently constructed; the workmen are paid better and more punctually than in most other kinds of business; they are subject to no arbitrary rules and regulations—they are free to leave whenever they choose, and free to act as their judgment may dictate both as regards their religious and political sentiments. They have every needful opportunity of procuring information, and it is probably true that more than two thousands newspapers are taken every week by the people connected with the manufacturing establishments in this place! Nay more—some of our Representatives in the legislature, and municipal officers, are of this same class. And in view of these facts they are termed serfs; a comparison drawn between them and the slaves of the south, and a balance in favor of the latter! Unheard of impudence! The perpetrator of so infamous a libel ought to have a slave for his task master.

Towards the editor of the Camden Journal we have entertained the most friendly sentiments: We had considered him as one of those honorable members of the profession who would scorn to misrepresent facts—as above that low party management which sustains itself by deception alone. The bold and dauntless manner in which he has opposed the torrent of nullification in his own State, is deserving the applause of every true patriot. In charity, therefore, we are willing to attribute the above libel to his Jacksonism rather than to himself; but let it spring from what cause it may, it is not the less a libel; and recreant indeed must that New-Englander be, who would look tamely upon slander so gross, and suffer it to pass by without stern and indignant reprehension. For our part, we do indulge a laudable pride in contemplating the land of our birth—her laws, her customs, her institutions—and we feel as much in duty bound to vindicate her fame and her honor, as we do to respect the sovereignty of her people.

THE LOSS OF THE BRANDYWINE. Gen. Cameron, in describing to the Editor of the Harrisburg Intelligencer, the destruction of the steamboat Brandywine, says:—

A gentleman who saved himself by swimming on a box to shore, describes the scene as terrible beyond imagination. The fire commenced about mid-ships, and those in the after part of the vessel were unable to communicate with those forward. A rush

was made for the yawl; some thirty or forty deck passengers jumped into it; in the confusion, her moorings were cut without letting her down; she plunged stern foremost into the water, and every soul perished. One gentleman, endeavoring to rescue his wife, leaped overboard, and desired her to follow. She made the leap, but a falling spar separated them, and the gurgling of the turbid waters showed only the spot where she had fallen, and closed upon her forever.

A lady with a lovely infant in her arms, was seen standing on the afterguard, surrounded by the female servants of the vessel, (one of whom had a child,) waiting in the hope of succour from the forward part of the vessel, until they were encompassed by the flames, when, hugging her infant to her breast, she gave a wild shriek, rushed forward, and was overcome by the fire. When the flames were extinguished, a pile of bones alone denoted the spot where the female groupe last stood.

When I saw the wreck, nothing remained but her keel, and a portion of her hold. The timbers were very dry above, and among the cargo below, was a large quantity of oil and liquors, which, with the wind, made her destruction almost instantaneous. The officers were the last to leave her, and would have saved the females, if the yawl had not been lost at the first moment of the alarm. Those who did get to shore had great difficulty to avoid perishing. By holding a cotton handkerchief in the air, they caught a spark from the burning wreck, and thus made a fire on the wild beach, by which they remained until the next day, when they received food and clothes from a passing boat.

INDIAN FORTITUDE.

Having been informed that the Flatheads were about putting one of their prisoners to death, I went to their camp to witness the spectacle. The man was tied to a tree; after which they heated an old barrel of a gun until it became red hot, with which they burned him on the legs, thighs, neck, cheeks and belly. They then commenced cutting the flesh from about the nails, which they pulled out, and next separated the fingers from the hand joint by joint. During the performance of these cruelties, the wretched captive never winced, and instead of suing for mercy, he added fresh stimulants to their barbarous ingenuity by the most irritating reproaches, part of which our interpreter translated as follows:—'My heart is strong.—You do not hurt me.—You can't hurt me.—You are fools.—You do not know how to torture.—Try it again.—I don't feel any pain yet.—We torture your relations a great deal better, because we make them cry out loud, like little children.—You are not brave: you have small hearts, and you are always afraid to fight.' Then addressing one in particular, he said, 'It was by my arrow you lost your eye; upon which the Flathead darted at him, and with a knife in a moment scooped out one of his eyes; at the same time cutting the bridge of his nose nearly in two. This did not stop him; with the remaining eye he looked sternly at another, and said, 'I killed your brother, and I scalped your old fool of a father.' The warrior to whom this was addressed instantly sprung at him, and separated the scalp from his head. He was then about plunging a knife in his heart, when he was told by the chief to desist. The raw skull, bloody socket, and mutilated nose now presented a horrible appearance, but by no means changed his tone of defiance. 'It was I,' said he to the chief, 'that made your wife a prisoner last fall;—we put out her eyes;—we tore out her tongue;—we treated her like a dog. Forty

The chieftain became incensed the moment the wife's name was mentioned; he seized his gun, and before the last sentence was ended, a ball from it passed through the brave fellow's heart, and terminated his frightful sufferings.

Cox's Adventures on the Columbia River.

FROM PORT AU PRINCE. By the brig Bunker Hill, we have received Port au Prince papers from 1st to the 15th of April.

The fourth Haytian Legislature opened their session on the 10th, in the presence of a large assembly of spectators. The speech of the President is not furnished, but we find it stated by the Feuille du Commerce, that he expressed his regret that he was 'still unable to speak satisfactorily of our affairs with the French Government, which are not yet terminated, a circumstance which arrests and paralyzes our transactions with other Governments. A deputation of seven members, on the same day, laid before the President, demands for meliorations and reforms on the interior condition. It is even said that a revision of the constitution is required, it being said to be no longer in harmony with the institutions and the state of civilization at the present time. The Legislature is said to be disposed to proceed in improvements, and to apply some remedies to public evils. The administration, it is intimated, present several points which require such applications as will 'cauterize before they can be healed.'

Two tribunes are to be erected; one for the ministers and the other for the members, some of whom are expected to take the opposition to their projects, &c. The

debates are to be made public through the 'Bulletin des Lois.' N. Y. Daily Adv.

A HOPEFUL YOUTH. A correspondent of the Philadelphia Chronicle has furnished the editor with the following instance of juvenile depravity and singular revenge:—A lad about 12 years of age, residing in Green-street near Front, gave his mother occasion to scold him pretty severely; for which, in order to revenge himself upon her, he took a younger brother, about eight years of age, in the dusk of the evening, down to the wharf, actually pushed him in the Delaware, and drowned him! He then ran home, and told his mother what he had done. The corpse was shortly fished up, but the vital spark had fled for ever. Being questioned as to what had induced him to drown his brother, he replied that he did not intend to drown him, but only to push him in, and then pull him out again, to spite his mother. But after he had done it, and his brother had come up the first time, he found he was out of his reach. He then stood watching him till he had sunk the last time, when, upon his non-appearance, he ran home.

Since the above was in type, rumor says the boy was not drowned, but rescued by strangers, and kept till this morning, when he was restored to his almost frantic mother.

No Particular Love. The fair inhabitants of Marseilles have for some time past been not a little annoyed by the persevering amatory attentions of a gentleman residing in the town, who is afflicted with a singular species of monomania. He is impressed with the conviction that all the young ladies in the town are desperately in love with him, and accordingly makes them formal visits in turn, demanding their hand; and on these occasions it is no easy matter to get rid of the importunate suitor. At the office of the civil authorities he is more punctual in attendance than the clerks themselves, giving every day instructions for fresh bans to be published between himself and some of the spinsters whom he honors with his attentions. As the gentleman is rich, and makes his visits in a handsome equipage, he would probably meet with a cordial reception if he confined himself to one; but as he persists in a plurality of innamoratos, and thus tantalizes all, proceedings have been taken to place him under the surveillance of the keeper of Maison de Sinte; a good course of physic being, as Dr. Haslam says, an excellent thing to bring love off the stomach.—Paris paper.

Retribution.—It is a curious coincidence, that the Regent Morton, who first introduced the Maiden, an instrument of decapitation, into Scotland; that Mr. Guillotine, who improved and caused it to be used in France under his own name; and that Brodie, who induced the magistrates of Edinburgh to adopt the new drop, now generally used in England for the execution of criminals; all perished by the instruments of death which they had themselves invented. Phalaris, the contriver of the Brazen Bull, was also destroyed by his own handy work; and the inventor of gunpowder perished in his attempt to realize means for the destruction of his fellow-creatures.

MORAL.

TO YOUNG MEN.

The Patriot has long seen cause for alarm. He has faithfully proclaimed it. He has pointed to the cloud in whose blackness the slender ray of the new risen sun of Independence would be forever lost—beneath which the hopes of thirteen millions of free men would be crushed, and behind which the fond anticipations of subjected nations would disappear, and in whose foul atmosphere the sun of Liberty itself, would expire. But his voice has been disregarded. We have scarcely turned from a happy view of the ray emerging from the thick mist of ignorance and superstition,—we have swelled our tone of boasting and self-gratulation—we have clung to the summit of the fair temple, when the base was trembling beneath us. Though the more reflecting, have been sensible of the inevitable destruction to which our mad course would naturally lead, still it was far off. They have perhaps, spoken of coming danger, putting far off the evil day. 'Distant,' has been the syren song that has silenced our apprehensions. We have slept on; but we may no longer sit inactive, in fearful expectancy. We must awake—we must act, or our country's gone. The small cloud is increased to a fearful size—increased by unrestrained ambition—by unchecked luxury and dissipation—by violating solemn treaties—by super-inhuman oppression—by a system of bribery—by wickedness in high places. Yes, the rattling of chains, the groans of the enslaved, the sufferings of the imprisoned, the tears of the oppressed Indian, have all gone up to the throne of heaven, and loudly cry for merited judgments. Still there is hope. If this mighty republic survives amid the angry contention of sectional animosities and interests, it will be through the diffusion and influence of the truth. Spread it then. Engage in every benevolent enterprise—every undertaking which has for its end, the religious, moral, and intellectual improvement of man. Throw off all hereditary prejudices, and unite in

striving to break down those dividing walls which are set so fearfully between the patriot's wishes and their accomplishment. Young Men! Bring your talents and consecrate them on your country's altar, and no longer immolate them before the shrine of prejudice, envy and hatred.

Young Men's Advocate, Brooklyn, Ct.

I am the Resurrection and the Life.

While a naval officer was inspecting one of the schools in the island of Barbadoes, containing two hundred negro boys and girls, a sign was made by one of the children, (by holding up its hand,) intimating that he wished to speak to the master. On going up to the child, who was past eight years of age, the master inquired what was the matter. 'Massa,' he replied, with a look of terror and indignation, which the officer said should never forget, and pointing to a little boy of the same age, who sat beside him—'Massa, this boy says he does not believe in the resurrection.' 'This is very bad,' said the master; 'but do you, my little fellow, believe in the resurrection yourself?' 'Yes, massa, I do.' 'But can you point it from the Bible?' 'Yes, massa—Jesus says, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and in another place, Because I live, ye shall live also.' The master added, 'Can you prove it from the Old Testament also?' 'Yes; for Job says, I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God! And David says in one of his psalms, I shall be satisfied when I awake with thy likeness.' 'But are you sure these passages are in the Bible? Here is a Bible, point them out to us.' The little boy instantly turned up all the passages and read them aloud.

A person, who had expressed doubts, whether the negroes received any real advantage by hearing the gospel, was asked, whether he did not think one named Jack was better for the preaching. He replied, 'Why, I must confess that he was drunkard, a liar, and a thief, but certainly, he is now a sober boy, and I can trust him with anything; and since he has talked about religion, I have tried to make him drunk, but failed in the attempt.'

PROSPECTUS OF THE JOURNAL OF HUMANITY, AND

Herald of the Am. Temperance Society
4TH VOL. TO COMMENCE MAY 24, 1832.

THIS paper is designed principally to promote the cause of temperance; and incidentally to disseminate sound principles on the subjects of religion, morality, education, science, literature, and other topics of newspaper discussion and remark. It is adapted for general circulation, without reference to any particular section of the country; and in accordance with this plan, party politics, and a partisan interference with questions affecting sectional interests, are scrupulously avoided.

The materials for a paper of this character are abundant. Experience has proved that for a temperance newspaper to be dull and uninteresting, is as has been feared, a necessary evil. The discussion of questions vitally important—such as the duty of churches, the immorality of the traffic, and the illegality of the license system; the publication of copious intelligence respecting temperance societies, the reports of agents; accounts of meetings, and of successful efforts; statistics, facts, practical results of every kind; appeals both to the understanding and to the heart; every thing which industrious argument can suggest as likely to promote the cause of temperance, combine to give interest and value to such a paper. In addition to these resources, the elements of a family newspaper are at hand, presenting ample scope for the exercise of editorial tact and talent. Instead of feeling at a loss for interesting matter, the great task of the editor is judiciously to select and skillfully to condense from the ample materials at his command.

The Journal of Humanity has a liberal and increasing patronage in every quarter of the Union; and this fact, together with other expressions of the continued confidence of the friends of Temperance throughout the country, presents conclusive and gratifying evidence of the estimation in which it is held. The commencement of a new volume affords a favorable opportunity for subscribing. A copy will be sent for examination gratuitously, to any town in the United States, if application be made to the publishers, post paid.

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Communications may be addressed (post paid) to W. R. COLLIER, Editor, or FLAGG & GOWEN Publishers, Andover, Mass.

Andover, April, 1832.

GEORGE PUTMAN, HAIR DRESSER AND PERFUMER.

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